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## Book Reviews.

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**Grammatik des Neutestamentlichen Griechisch.** Von FRIEDRICH BLASS. Göttingen: Vandenhoeck & Ruprecht, 1896. Pp. xii + 329, 8vo. M. 5.40; bd., M. 6.40.

A compendious and compact New Testament grammar by the author of *Acta Apostolorum, sive Lucae ad Theophilum, liber alter* is an agreeable surprise. The author, professor of philology, not of theology, in the University of Halle, has through his two-edition theory of the Acts and other contributions to New Testament criticism come into prominence so rapidly as a biblical philologist — his reputation as a master of classical Greek having long since been established — that the University of Greifswald, on the occasion of the recent Melanchthon centennial, conferred upon him the degree of doctor of divinity *honoris causa*, something very rarely accorded a layman. Blass approached the problem of New Testament Greek from the standpoint of philology and in his classical introduction places this special type of the Hellenistic tongue in its proper place in the development of this historic language. He views the dialect from this enlarged aspect and the effects of this are seen in the detailed data of the book, in which the explanations are abundantly brought into connection with classical Greek that preceded and the Byzantine — a modern type of the language that followed. This is one of the exceptionally interesting features of the book. At the same time the author does not overestimate the influence of the Hebrew or Semitic type of thought on the peculiarities of New Testament Greek, as is done only too often; yet this element is not ignored. The book abounds in a wealth of fine details. Excellent exegetical remarks are made, *e. g.*, on p. 162 etc. Particular passages receive new light, *e. g.*, Phil. 2: 1 (p. 81), or 1 Cor. 15: 2 (p. 285). He makes exceptionally good, sometimes seemingly too liberal use of the variants, both in regard to New Testament Greek in general and also with reference to the peculiar style of special authors. Some of his comments are a revelation as, *e. g.*, when speaking of Acts, chap. 26, he says: "Here where the apostle has an aristocratic audience as never before, we find him using not only genuine Greek proverbs and

phrases, but here too we have the only superlative in *-τατος* in the entire New Testament (vs. 5), and here alone we have the classical form *τόσασιν* instead of the dialectic *οἴδασιν*. The apostle Paul must have learned in some school that it was correct and Attic to conjugate *τσμεν*, *τστε*, *τσασιν*. It is, moreover, not surprising that the apostle Paul writes to his pupils and helpers somewhat differently, *i. e.*, in a somewhat higher style, than he does to his congregations" (pp. 5-6). The elucidation of special topics under etymology, such as order of words, ellipsis, pleonasm, word composition, figures, hiatus, etc., in all cases brings new matter from the storehouse of a skilled master of Greek. It should yet be remarked that this book is not a rival of the Winer Grammar, the revision of which, by Schmiedel, is published by the same firm. But Winer-Schmiedel, which appears in parts, and of which now the part treating of syntax has just been begun, is such a *magnum opus* that this *multum in parvo* of Blass, aside from other reasons, is on account of its concise and brief character a more desirable book for the student than the other, which is gradually assuming the proportions of a book of reference. In this respect the story of Gesenius' *Hebräische Grammatik* is repeated, of which recently the twenty-sixth, much enlarged edition has appeared, containing at least as much if not more matter than the old *Lehrgebäude*, and at the same time a smaller condensation for school purposes has been issued. Last, but not least, three excellent and complete indexes materially enhance the value of the book. For Americans it is gratifying to read that Blass expresses himself under special obligations also to Burton's *Moods and Tenses*. Blass' Grammar is a book for the student.

G. H. SCHODDE.

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**Traces of Greek Philosophy and Roman Law in the New Testament.** By EDWARD HICKS, D.D., D.C.L. London: Society for Promoting Christian Knowledge. Pp. 187.

This is a convenient little book which manages to compress within two hundred pages an astonishing amount of information upon the subject which it treats. Few persons would believe that so many correspondences to the thought and life of the time, or even allusions to these, exist in the pages of the New Testament. Besides the doctrine of the Logos, whose relation to the Jewish-Greek thought is generally recognized, Dr. Hicks finds suggestions of the teachings of Aristotle and Plato, of Stoic and Epicurean philosophers. He has a very broad-minded view of the meaning of these correspondences. In his opinion,